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THE PHILIPPIAN JAILOR.

BY JOHN BROWN, A.M., PASTOR OF THE BAPTIST CHURCH, CASCADE, IOWA, U.S. AMERICA.

In the sixteenth chapter of the Acts of the Apostles we have a very interesting narrative. Paul and Silas, in the course of their itinerary labours visited the important city of Philippi. There they preached the gospel by a river side to the women who resorted thither for prayer. The Lord opened the heart of Lydia, that she attended to the things that were spoken of Paul; and she was baptised in the name of the Lord Jesus, together with her family. But a certain sorceress occasioned much annoyance to the apostles. Petending to be herself a prophetess, and probably wishing to conciliate their favour by recommending them to the people, she followed them, crying, "These men are the servants of the most high God, who show unto us the way of salvation." Paul expelled the demon, or spirit of divination of which she was possessed. This interfered with the interests of her employers, and influenced by a spirit of jealousy, they brought a complaint against the apostles, to the effect, that they introduced certain novel customs, contrary to the usages of the country. The magistrates rent their clothes as an expression of indignation, and commanded them to be beaten with rods. They were accordingly beaten with great severity —thrust into the inner prison, and their feet made fast in the stocks. But while thus suffering reproach for the name of Jesus, they were so sustained by the consolation of the Divine Spirit, that, there were not two happier men in all Philippi than they. Even at midnight Paul and Silas prayed and sang praises to God with such courage and fervour that their fellow prisoners heard them with astonishment. In answer to their prayers, God suddenly caused a great earthquake. The foundations of the prison were shaken, all the doors were opened, and every man's chains fell off. The jailor, awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled, and consequently, that he would be charged with official neglect, which under the Roman government would have subjected him to the same punishment which was due to them. But Paul cried with a loud voice, saying, "Do thyself no harm for we are all here," thus intimating that all his fears on *that* score were groundless. This firm remonstrance, uttered in such a spirit of self-possession, was so far from allaying his fears, that it only increased the alarm. He now lost sight of all temporal danger, and was filled with dreadful apprehensions of the wrath to

come. He saw that the apostles were under the special protection of God. A remarkable interposition of Divine providence—an earthquake—an event which was even regarded by the heathen as ominous of the presence of the Deity—had showed him this. The guilt of imprisoning the servants of that great God, who, for their deliverance, had shaken the prison to its foundations, now rushed into his mind and filled him with terror. Instantly he sprang into the prison, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

A similar question was once proposed to the Redeemer himself by the young man in the gospel; but in a very different spirit. "Good Master," said the young man to Jesus, "What good thing shall I do, that I may have eternal life?" Jesus, perceiving him to be a young man of a self-righteous disposition, answered the fool according to his folly. "If thou wilt enter into life," said the Redeemer, "Keep the commandments." The young man asked "which?" Jesus quoting several of the precepts of the decalogue replied—"This do and thou shalt live." The young man being ignorant of the extent and spirituality of the law of God, answered—"All these things have I kept from my youth up—what lack I yet?" Jesus, in order to test the sincerity of his heart, answered, "If thou wilt be *perfect*, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." But he was unable to endure the trial, and "went away sorrowful, for he had great possessions," thus proving that he loved his property more than God.

"If thou wilt enter into life," says Jesus, "Keep the commandments."—"This do and thou shalt live."—"If thou wilt be *perfect*—as if he had said,—"If thou wilt be justified on legal terms, know the extent of obedience which the law requires. If thou art possessed of an absolutely *perfect* righteousness, without the least deviation, in thought, word, or deed, continue in this course of obedience to the end, and thou shalt have eternal life as the reward of personal merit; but not otherwise." Our Lord thus preaches the law to this young man—not for the purpose of pointing out the way of salvation to a *sinner*, but for the purpose of *convincing* him of sin, and consequently of the impossibility of obtaining justification by works.

But in the case of the Philippian jailor, the law had done its work. He was *already* convinced of sin. The question which he proposed was asked in the same spirit as that of Peter's hearers on the day of Pentecost, when pierced in heart by his pungent appeals, they cried out in despair, "Men and brethren, what shall we do?" To preach the law to a man in these circumstances would only be to add affliction to the afflicted. To tell a convinced sinner to keep the commandments, with the view of obtaining eternal life, as the reward of personal obedience, would be miserable comfort indeed. The jailor, being convinced of his awful condition as a lost sinner, the apostles frame their answer to the case in hand, and at once administer the consolation which the gospel gives. "What must I *do* to be saved?" said the trembling jailor. "Believe on the Lord Jesus Christ," was the gracious reply. "Believe on the Lord Jesus Christ, and thou shalt be saved," and thy house, or family, on believing shall be saved likewise. "And they spake unto him the word of the Lord and to *all* that were in his house," which plainly intimates that his house contained no infants—that all the members of his family were capable of receiving or rejecting instruction, and consequently they were addressed as moral or accountable beings.

It is worthy of observation that the apostles did not direct the jailor to use the means of grace, to pray, or to seek salvation, as is often done under similar circumstances. For, though prayer be the duty of every man, yet in Scripture sinners are never directed to pray, unless in such a sense as to imply *believing*. Those ambassadors of Christ did not direct the anxious enquirer to wait for the mercy of God—to lie at the pool of ordinances—to believe as he best could in the hope that what commences in nature may end in grace; but they commanded him at once to believe in the Lord Jesus Christ with the full assurance of being saved. There is no "if," no "but," no "peradventure," about it. The

language is absolute,—"believe on the Lord Jesus Christ and thou *shalt* be saved."

Nor did the apostles explain the nature of faith; making nice distinctions between natural faith, and spiritual faith, and a hundred and fifty kinds of faith besides. No—they presumed, that though he was a heathen, and that though this was the first interview that he had had with Christians, he well understood the meaning of the term, which plainly implies that *faith* or *believing* is not used in the Scriptures in a technical sense; but in the same sense in which it is employed in every day life. Instead of directing his attention to the exercises of his own mind, they directed him to the object of faith, revealed in the gospel—*the Lord Jesus Christ*. They directed him to believe in *Jesus*, the Saviour, for such is the meaning of his name. "Thou shalt call His name Jesus for he shall save his people from their sins." They directed him to believe in him as the anointed for so the word *Christ* imports. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek." He is the anointed prophet, priest, and king of his church. As a prophet He reveals unto us by his word and Spirit the will of God for our salvation; as a priest he atones, reconciles, and intercedes; as a king he reigns in us and over us; he subdues, restrains, and conquers all his and our enemies. They directed him to believe in Him as the *Lord*, invested with universal authority. Faith receives and rests in Christ in all these respects. As a prophet, she looks to Him for *instruction*; as a priest she depends on the merit of his sacrifice and intercession for *forgiveness*; as a king she submits to his *authority*, and obeys his *commands*.

The jailor both believed and obeyed the gospel. He not only obeyed, but obeyed the same *hour* in which he believed. He took the apostles the same hour of the night, and humanely washed those stripes which he had with pleasure seen inflicted on the preceding day, thus giving a practical proof of a complete change of disposition. In the same hour of the night he was also baptised, he and all his *straightway*. The apostles did not keep him six months on trial to prove the sincerity of his faith, nor did he delay six months to find evidence in himself that he would never dishonour the cause; but depending on the grace of God, he was baptised *forthwith*. In primitive ages baptism was immediately connected with a profession of faith, and ought to be so still. Baptism is not only a Christian duty, but the *immediate* duty of the believer. All the baptisms of the apostolic age were attended to in the same manner as that of the jailor and his family. When did John baptise those who received his doctrine? They were baptised on the spot. (Matt. iii.) When did Peter baptise his converts? The same day in which they gladly received his word (Acts xi. 41). When was the Ethiopian eunuch baptised? Just as soon as he could find water, after he had believed in Jesus. So the jailor and his family were baptised in the same hour of the night in which they believed in Jesus—he and all his *straightway*.

God requires our obedience to be not only exact, but *prompt*. "Why tarriest thou," said Ananias to Saul, "arise and be baptised"—there must be no delay. "See, here is water," said the eunuch to Philip, "what doth hinder me to be baptised?" The eunuch was anxious to embrace the *first* opportunity. Beyond that he was unwilling to be "hindered" a moment. He considered nothing a lawful excuse for delay, but the want of water or a natural impossibility. Hasty baptisms are reprehensible if the subjects of them are *impenitent* or *unbelieving*. But the Lord requires all his commandments to be done in haste, and if our hearts are right there will be no delay. "I made *haste* and *delayed not* to keep thy commandments." "I will *run* in the way of thy commandments when thou hast enlarged my heart" (Psalm cxix. 60).

What a delightful change takes place in this man's feelings and character in the space of an hour! An hour ago he was frantic with despair—on the verge of committing suicide. Now, we see him sitting at the feet of Jesus, clothed and in his right mind, "*rejoicing* and *believing* in God with all his house"—a

plain proof that his family rejoiced and believed in God as well as himself. We readily admit that all the jailor's family were baptised; but there is the same evidence that they believed and rejoiced, as that they were baptised (Acts xvi. 33, 34). And what was the source of their joy? It was *Christ*. They did not rejoice in their experience—they did not rejoice in their faith either as it respected its quality or degree; but they rejoiced in the Lord Jesus Christ on whom they had believed. "We joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation."

But this joy in God stands in connection with a Christian profession and Christian obedience. It was when the jailor confessed his faith in the Lord Jesus, and was baptised in his name, that he rejoiced in God. So, when the eunuch came out of the water in which he had been baptised, he went on his way rejoicing. But if we are living in the neglect of any of the commandments of Jesus, moral, or ritual, we have no right to rejoice; because we have no evidence that we belong to him. Some there are who profess to believe the gospel, and yet decline to be baptised until they get a fuller assurance of their interest in Christ. But they have no right to assurance while living in neglect of His ordinances. It is in the way of His commandments that we may expect to enjoy the light of his countenance. "In keeping his precepts there is a great reward." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Jesus acknowledges those only as his friends, who do *whatsoever* he has commanded them. (John xv. 14.) "A man cannot live without lively faith, and faith is not lively without a holy life." "Faith in Christ must be seconded with faithfulness unto Christ. As we must have faith in him, so we must keep faith unto him."

THE MULTITUDE OF THE REDEEMED.

BY REV. A. PICKLES.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 9, 10.

"I BEHELD," says the apostle John. His privilege was great indeed, the only one of the human race who has been permitted to see with mortal eyes the glories of the eternal state with permission, or command, to impart information respecting them to dwellers upon earth. Lazarus was not permitted to reveal the glories of the place, or to describe the blest employment of its inhabitants. When Moses and Elias appeared to our Lord and his disciples on the Mount of Transfiguration they spake not of glory but of grace, and of the decease to be accomplished at Jerusalem. Paul was caught up to heaven and heard unspeakable sounds which it was not lawful for a man to utter, but the divine command was given to John—"Write the things which thou hast seen and the things which are, and the things which shall be hereafter."

In illustration of our text we shall notice—

I. THE NUMBER.

II. THE CONDITION.

III. THE SONG OF THE HEAVENLY CONGREGATION.

I. THE NUMBER.—It is sometimes discouraging to the Christian when considering the variety of agencies in operation, the amount of effort put forth, and the number of prayers offered for the progress of the Redeemer's cause, that still the number of professing Christians is so small, in comparison with the great masses, of those who are perishing around. The number of those who really possess and exemplify the power and excellence of Christianity in their lives is still less.

How frequently it happens that in a large population a solitary servant of Christ lifts up his voice to proclaim the plan of salvation and to defend the truth of God. Like a light-house built on a lonely rock far from the coast he holds forth the word of life to guide immortal souls to an haven of safety and repose. Though the profession of religion is so general as almost to have become fashionable, the true Christian is still rare enough to be considered singular. He feels that the sympathies of the mass are not with him and knows by experience that he is a mark for the darts of the wicked. We believe that the people of God have, in all ages, formed a minority of the race, and that their numbers, whether in the past or at the present time, justify the designation of our Lord when he calls his people a "little flock," saying, "Fear not, little flock," &c. The number of those who will finally be saved is nowhere told us in the word of God. The preceding part of the chapter, indeed, mentions twelve thousands out of each of the twelve tribes of Israel. But we feel bound to receive this language as figurative, and to use it as furnishing an illustration of great and important truths in connection with God's high designs. The chapter teaches us that God has a people, a spiritual Israel, in the world, whom he has designed to save, and that the world is preserved from impending wrath until they be secured. The "hundred and forty and four thousand," stand as the representatives of the whole company of the redeemed. Some eminent commentators tell us that a definite number is put for an indefinite; with this we do not agree, for, though the number of the elect be not known to us it is known to God. There is nothing indefinite in connection with salvation.

We shall not stop to discuss the question as to whether infants are embraced in the terms of our text. It is a delightful assurance that they dying ere they arrive at years of responsibility, are redeemed by the blood of Christ, and prepared by the Divine Spirit for heaven in some manner not revealed to us. They have tasted the bitter cup of suffering common to all possessed of our fallen nature, but it has passed from their youthful lips. They have been snatched from the gulph of misery into which for a short period they fell, and are now more safe in the arms of Jesus than they possibly could be in a mother's fond embrace. Others have supposed that the description of our text should be exclusively applied to the future triumphs of the gospel during the millenial reign of Christ; but though it is expressly declared that "All nations shall call the Redeemer blessed," and that "All shall know the Lord from the least even unto the greatest," this happy multitude are represented as "standing before the throne," in the immediate presence of "God and of the Lamb." Perhaps it is most safe to say, that whilst both these ideas are contained in the text, the special and full import relates to the heavenly and eternal state.

This vast assembly includes all who believed in Christ previous to his advent into this world. Those who in the patriarchal age saw prefigured in those early sacrifices the one great sacrifice that they represented. Jews, and we may add Gentiles too, who were taught their need of an atonement for sin, and had the eye of faith directed by type and prophecy to Christ, as "The Lamb of God which taketh away the sin of the world," ages before he actually appeared. The apostles, martyrs, and confessors, who lived and died in the faith of the gospel, many of them sealing their testimony with their blood. Every true child of God who has repented of sin and trusted in Jesus for salvation and eternal life; every land has contributed its portion to swell the number of the glorified. Christians may be few in particular places, or on the earth at large, but the whole being congregated together form a vast assembly. The number was great at the time when the apostle had this sublime vision, but since that time it has been constantly increasing. God has never been without witnesses for his truth, and as these have passed away from this world they have joined the ranks of the glorified before the throne.

This vision of the heavenly state was given by the compassionate Redeemer to encourage those to whom it was at first addressed to constancy in the faith under the pressure of persecution, and it is admirably adapted to inspire with

hope and joy his people to the end of time. When depressed by the thought that churches are so small and converts are so few, we find satisfaction in the fact that invisible to mortal eye, but present to the eye of faith, there is before the throne a "multitude that no man can number," and that Christ in all things must have the pre-eminence. Having made these observations on the first particular of the text, we pass on to notice—

II. THE HAPPY CONDITION OF THE GLORIFIED. How great the privilege of those who stand before the throne of "God and of the Lamb." "Blessed is the man" saith the psalmist David, "whom thou choosest and causest to approach unto thee that he may dwell in thy courts." He, though himself a King, felt it to be a privilege to enter the tabernacle where God manifested his presence and revealed his glory. It is indeed, an unspeakable privilege to enter into his earthly courts, to present our petitions, to sing his praise, and to gain clearer conceptions of divine perfections. But the glorified possess a greater privilege than this. We are in the court, they are the temple, in the most holy place of all. We catch glimpses of Christ's glory—they behold its unveiled excellence. The highest position of earthly honour which a man can occupy is to stand before the Sovereign arrayed in royal robes and seated on the throne. This honour was not possessed by those who now dwell in the presence, rejoice in the favour, and share in the glory of the King of kings. I saw a "*great* multitude;" they could not *all* have been numbered with the princes and monarchs of the world—"not many wise, not many mighty, not many noble are called." Most of them when thy dwelt on earth, were in humble circumstances and were despised by the rich and great. They were not considered worthy of renown. Many of them were deprived of their natural and domestic rights. Some of them banished from their native land, thrust into prisons, exposed to torture, or put to cruel death. There are rich and poor, high and low on earth, and there are distinctions in the unseen world. The wicked rich of earth are miserably poor in hell. The righteous poor of earth through faith in Christ, will be the aristocracy of heaven. It is, indeed, a privilege to live and reign with Christ.

> "When shall the day, dear Lord, appear,
> That I shall mount to dwell above,
> And stand and bow amongst them there,
> And see Thy face, and sing, and love?"

They are not only possessed of *honour* but of *holiness*, not only in the court but arrayed in courtly attire. The white robes are emblems of royalty. Josephus, the Jewish historian, tells us that Solomon was usually dressed in white. The saints possess a dignified relationship. They stand before the throne, not merely of divine majesty but divine grace. In the presence of him who appears as a Lamb slain, wearing still the nature in which he died, they remember the fact that Christ by assuming their nature and becoming one with them, has raised them to a relationship which they could not otherwise have possessed. They are "heirs of God and joint heirs with Christ" of that kingdom over which he rules. The white robes indicate also their spotless purity. Their character corresponds with their exalted position, for they are completely justified from all the crimes laid to their charge as sinners in the sight of God, through the imputed righteousness of that Saviour in whose presence they stand. Their souls shine with the light of holiness, not merely as a reflection from "the Lord their righteousness," but as a principle produced and perfected in them by the power and grace of the Holy Ghost. The contrast in this particular in the church above to the church below is of the most happy kind. Imperfections mark even our best services, and the most eminent saints have had abundant reason to deplore their sinfulness, but in heaven this fruitful source of sorrow will be entirely removed, for there the ransomed nations *all* wear white robes. Though the divine agency of the Holy Spirit is not mentioned by the elder when he assigns the cause of their salvation, it is implied

and understood. "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God." The sacrifice of Jesus is the meritorious cause of their exalted position and embraces all the steps which led to it.

The glorified are not only princes and saints but also victors. We have not only privilege and perfection but also triumph. What mean those palms in the hands of the white robed band? They have not been contesting the athletic games of Greece and Rome and obtained the prize. In these ancient games few obtained this mark of honourable distinction, but they have *all* been engaged in conflict, and *all* obtained the prize. Some occupied important positions in the battle field, were exposed to special danger, and manifested great courage in the fight. Christ, the great captain of our salvation, stood amidst the thickest of the fight, and met the most severe attacks of the foe. Under his command each individual of this immense host engaged in personal conflict with sin, Satan, the world, and death.

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard as we do now,
With sins, and doubts, and fears."

The engagement was long and fierce, but supported by an invisible power, they were sustained to the end, and came off "more than conquerors." They now enjoy peace which is eternal. The victory is complete. Not one foe is left upon the field. Sin being overcome. Satan vanquished. Death destroyed. They wave the palm of victory and celebrate that triumph which in the Redeemer's name they have so gloriously achieved. The blessedness of heaven is complete. There is not only satisfaction for the mind in the number and condition of the glorified, but joy for the heart, and music for the ear. Therefore we notice—

III. The rapturous song. This song, in itself, is worthy of our attention, for nobler music was never heard. The song of Moses and the Children of Israel must have been sublime, as it proceeded from the thousands who had been miraculously delivered from the hands of a cruel tyrant and oppressor. Here in the open air, with no obstruction to the sound and to words inspired they sung the praise of their divine Deliverer. The impression made upon the minds of the joyful Israelites on that occasion, as Miriam led the song of praise, or as the chorus burst and was rolled along to distant shores by the waves of the Red Sea, "The Lord shall reign for ever and ever," would be deep, lasting, and never to be forgotten. The notes of melody from a single individual are charming to the listening ear, but the effect becomes increasingly delightful when numbers of melodious voices join in one chorus. Grand and impressive as the song of the ransomed hosts of Israel might be, their chorus seems hushed into silence before the still louder one of the redeemed above. The number of the Israelites was great, but here the number is beyond computation, and each individual of that vast multitude aids to swell the song. The apostle in the nineteenth chapter of this book again refers to the majesty of their heavenly melody and says, "I heard as it were the voice of a great multitude, and as the voice of many waters, as the voice of mighty thundering, saying, Alleluia: for the Lord God omnipotent reigneth." Every voice is employed, every heart engaged, their harmony is complete; no discordant note is heard; sweetness and power are proportioned in the sound.

"All know their parts, the chorus swells with ease,
From voices louder than the sound of seas."

We again remark that the *subject* of their song is worthy of the sound. "They cried with a loud voice saying Salvation." What inestimable blessings, what untold glories, what heavenly delights are comprehended in that word—"Salvation." Prophets and kings, apostles and martyrs, when they dwelt on

earth endeavoured, and the spirits of the just in heaven are still endeavouring, to illustrate the grandeur of the theme. Angelic minds have tried to ascertain its depths, and to penetrate its mysteries, but have failed. Its full extent is and ever must be unexplored, save only by the mind of the Eternal. This is the cause of all our joy, and therefore should be the subject of our song. What miseries we are delivered from, what exalted joys are possessed by us, as the result of salvation. Peace in life, victory in death, and joy for ever are comprehended in this term. When meditating on its excellence and on its influence, recollecting all that it has done and all that it is destined to accomplish, we see how appropriate the subject is, not only for our feeble notes, but for the lofty strains of heavenly and immortal tongues. "Salvation" is the burden of their song.

The last particular of our text refers to the Being to whom this praise is ascribed. How many are the objects of man's praise. Goodness is admired, virtue is applauded, generosity commended, wisdom honoured, bravery extolled. The annals of fame are filled with the records of the excellencies and achievements of mortal men. The poet writes and music adds its charm to commemorate deeds of valour and renown. There is also a religious praise natural to man. Wherever he is found he shews an inclination to worship a being more powerful, and to praise one supposed to be more excellent than himself. This feeling is common to the Laplander dwelling amid snow and ice, and to the African scorched by the intense heat of the tropical sun. Man will worship, but the satisfactory revelation of God, as the object of worship, of the nature of the worship required, and of the foundation upon which it rests, are found in the word of God. All who accept the teaching of the Bible worship God in Christ, but this delightful thought is somewhat chastened by the consideration of the great diversity of their opinions even on the most important truths, and of their practice in matters of great weight. On earth the mists of ignorance and prejudice veil the mind, in heaven all have perfect light and see "eye to eye." No divisions are known in those abodes of bliss upon the doctrines of grace. Divine sovereignty is acknowledged by each member of the church above, for they see God in Christ *seated on the throne;* and in the presence of his majesty and the full display of his glory, they wonder that God should have noticed man at all. They celebrate His praise alone in their salvation. No mention is made of their own righteousness, or even of their own sufferings in the path to heaven. The instrumentality employed in their conversion, though it can never be forgotten, shares not in the praise. That is reserved for God and for the Lamb. Not one of the white robed band would dare to desire to exalt man, either as the meritorious or efficacious cause of his salvation. The truth so plainly taught in the word of God that "salvation is of the Lord;" of the Lord in its origin, in its progressive steps, and in its final results is not doubted or denied by them. They praise him as the God of creation saying, "Thou art worthy O Lord to receive glory and honour and power, for thou hast created all things and for thy pleasure they are and were created," but the noblest, the loudest, the sweetest, triumphant, never ending song, is that in which the divine Being is acknowledged as the God of grace. Salvation is ascribed to God and to the Lamb. To God the Trinity. To God the Father whose eternal love was the cause of every manifestation of mercy ever made to man, whose wisdom drew the plan, and whose hand bestowed the gift. To God the Son, who lived and died, and ever lives to save his people from their sins. To God the Holy Ghost whose power accomplishes such blessed results in the experience and preservation of the saved. With solemn awe and sacred joy we stand before this throne. With awe before the representative of justice and of law. With joy before the Lamb, and the emblem of mercy and of peace. And as we stand we pay equal reverence to God and to the Lamb, for the high position occupied by Christ proves that he is divine. He is the foundation of his people's happiness, the fountain of their purity and the source of all their bliss. It was in his strength they fought, through him

they overcame, by him they were introduced into that position of honour and privilege they now enjoy; it is but fitting therefore they should ascribe all to him and celebrate his praise.

Another throne and another multitude are presented to our notice in this same inspired book. "I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them, and I saw the dead small and great stand before God." Sinner where will you stand in that awful day? Of that greater gathering we shall each form a part. In the decisions of that day we shall all be interested. Trust in that Saviour who is seated on the throne of grace, then you shall not fear the throne of judgment. Listen once more in thought to the song of heaven—meditate on the glorious subject of that song—seek to obtain that experience of salvation now, which shall be the foretaste of its full enjoyment above. May we all stand amongst that throng, and possessed of their exalted joys may we unite in that incomparable song.

Rochdale.

SHILOH.

BY THE REV. SAMUEL COULING.

On his death bed, and in the act of blessing his twelve sons, the aged patriarch delivers this wonderful prophecy:—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10.) Did Jacob himself, or did Judah to whom the words were addressed, understand the import of the prophecy? We know not; but perhaps the minds of father and son were at the time so divinely illuminated that they were enabled to comprehend the spiritual meaning of the solemn words, and by faith to look down the long vista of ages to the time when He should come, whose right it is to reign. Whether this were so or not, however, the words have come down to us not only written upon the page of Divine truth, but illustrated and confirmed by the wondrous incarnation of the Son of God. There can be little doubt but that this ancient prophecy refers to Christ. We are not ignorant indeed of the fact that several eminent biblical critics have thought that this passage has not a Messianic reference at all; contending that the "Shiloh" mentioned in the text referred simply to a town of that name, and known in early Hebrew history, and that the prophecy related to the time when Judah's supremacy in the war should cease, and the ark should be solemnly deposited in Shiloh. This "Shiloh," was a city of Ephraim, lying between Lebanon and Bethel, about ten miles south of Shechem, and twenty-five miles north of Jerusalem. It was here that Joshua erected the tabernacle which remained in Shiloh for upwards of 300 years, when it was taken by the Philistines, and the city became a heap of ruins.

But we think that the limiting of the prophecy to this city merely is an interpretation altogether unworthy of the grandeur and solemnity of the occasion upon which it was uttered. Besides, as Dr. Pusey well observes, "this rendering is obviously the reverse of the fact, since the eminence of Judah was not before he came to Shiloh, but afterwards." We take the passage then as referring to Christ; and historical events transpiring about the time when Christ came into the world seem clearly to indicate that in Him the prophecy was literally fulfilled, as was also that not unsimilar prophecy long afterwards uttered by Isaiah, "and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." This prophecy of Christ's differs greatly from the other early prophecies of the Messiah, inasmuch as here, for the first time, his name is told to us. In that first promise of his coming, given to our parents when Eden was lost, no name was mentioned, nor was His name ever told to the various patriarchs to whom under different circumstances he was wont to appear. Not even when at an earlier period of His life Jacob wrestled with him and prevailed, and said, "tell me, I pray thee, thy name." The name remained

untold until "by faith Jacob, when he was dying", and having the spirit of prophecy given to him, spoke out the name of "Shiloh," and predicted that "unto Him shall the gathering of the people be." And what does this name import? Dr. Hales thinks that the word "Shiloh" means "Apostle," and is equivalent to the word so translated in Heb. iii. 1: "Consider the Apostle and High Priest of our profession, Christ Jesus." Others contend that the word means "sent;" while Hengstenburg says that there cannot be any doubt but that the name denotes "the Man of rest," and corresponds to the "Prince of peace" in Isaiah ix. 6. With this interpretation in the main Gesenius agrees, and we may therefore take the word as setting before us Christ "our peace," "our rest" through whom "we have peace with God," and in whom we find "rest to our souls."

Christ is sent unto us by God the father. Our redemption originated in the Divine mind, and was provided for in the Divine purpose. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And if "Shiloh" is thus sent unto us, and with this purpose in view, then is our salvation secured by faith in Him, and then will all the purposes of his grace be fully accomplished, for "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And so Jesus Christ is sent into the world as the Saviour of the guilty and the lost. And being apprehended by faith, through the power of the Holy Ghost upon the heart, he is sent of God to us, and becomes our Apostle and High Priest, the author and finisher of our salvation and rest. "To Him shall the gathering of the people be," for the kingdoms of this world shall become the kingdoms of our Lord, and he shall reign for ever and for ever.

There is then no hope for salvation apart from Christ. He is the messenger of the covenant; the sent-one from God, to bring tidings of salvation to guilty men, and to put away sin by the sacrifice of himself. "Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." The Shiloh is come. Salvation has been wrought out by His finished obedience unto death, "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

In spiritual matters we may follow none but Christ. He is our Shiloh; "the Apostle and High Priest of our profession;" therefore we must walk in his footsteps and obey his will in all things. "None but Jesus" must be our motto in reference to everything between God and our consciences. No other king can rule; no other prophet can teach; no other priest can atone, "save Jesus only." Councils, and synods, and convocations, may issue directions and promulgate laws, but if they are not in accordance with the mind of Christ, our consciences will not permit us to follow their directions nor obey their laws. Our Shiloh has come, and therefore in all things touching our spiritual and eternal interests, all other sceptres have departed, and all other lawgivers are silenced. Jesus is king in Zion, and he alone.

And then *we must not forget in the midst of all the afflictions that beset us, and all the cares and anxieties of life that surround us, that Jesus is our Shiloh; the tranquiliser; our peace, our rest.* He has made peace between God and his people, and he has delivered them from the curse of the law and the wrath to come. He is the deliverer, the friend, and the redeemer of all those who believe in him. In the midst of trouble He is our peace. In the midst of poverty He is our friend. He removes from us the sting of sin, and the fear of death. He fills our hearts with joy and peace in believing here; and will bring us to everlasting peace and happiness in the world to come. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Scarborough.

JESUS THE STONE.

BY THE REV. J. W. COLE.

"A stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah xxviii. 16).

What a gradual display of grace, development of truth, and unfolding of spiritual beauty, do these words afford. The stone thus spoken of by the prophet is no other than our Lord and Saviour Jesus Christ, who was to the Jews "a stone of stumbling," and to the Greeks "a rock of offence." Jesus may be compared to "a stone" because of the eternity of his nature. As we have gazed upon the majestic rock, towering high towards the skies, we have been impressed with its solidity, and durability. Its foundation hidden in the earth, its highest peak veiled by a drapery of cloud, its massive proportions proudly defying the power of time, our inability to decide upon the period when it was first formed, and our uncertainty as to when it will cease to exist, have each and all combined to excite in our breasts feelings of awe and admiration. The rock is an apt metaphor of Christ. He is not as we are, frail and weak, but enduring, immutable, "the same yesterday, to day, and for ever." His power, and his might know no decay. We cannot tell His beginning, nor dare we attempt to predict his length of days. Of him we may truly say, "the Lord is my rock, and my fortress, my God, my strength, in whom I will trust" (Psalm xviii. 2.)

Jesus is not only called "a stone," but is spoken of as "a *tried* stone." He has been subjected to trial by Jehovah. As a rational and accountable being the first Adam was made amenable to the Creator's laws. He was a probationer. How He failed in obedience, in wisdom, in allegiance, we all well know. And as it was with the parent, so has it been with his offspring. "All we like sheep have gone astray." From the fall of the first Adam to the birth of the second (four thousand years) there were none of the children of men who did good; no, not one. But, "in the fulness of time," Messiah came. Above the din and confusion of a rebellious world his voice was heard, saying, "Lo, I come to do thy will, O Lord." The years rolled by, the angel choir had chanted their first Christmas carol to the Judean shepherds; Bethlehem's manger had received, in infant guise, the angel's king; good old Simeon had uttered in the temple his thanksgiving; the doctors had been startled by the wisdom of the Saviour's mysterious childhood, and his early manhood had passed in deeds of mercy and of love; and now he is found on the Mount of Transfiguration, in solemn converse with Moses the giver of the law, and Elias the representative of the prophets; and "while he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, this is my beloved Son, *in whom I am well pleased*; hear ye him" (Matt. xvii. 5.) Thus was Jesus tried by his heavenly Father and pronounced *faultless*. Moreover, as it has been truly said, "He was tried by his Father when he laid upon him all our iniquities in their innumerable number, aggravating nature, curse, and condemnation due for them. When He poured out all his wrath upon Him, due for our sins, he then tried him in his faithfulness, and power, for he laid the whole weight of the salvation of the elect upon him." And as Christ was tried by God, so also was he tried by Satan. In the solitude of the wilderness, the mighty combatants met; and there "the Prince of the bottomless pit" was foiled, in single combat, by "the Captain of our salvation." As the first Adam met the tempter alone, so also did the second; but the infernal prowess which overcame the former was powerless when brought to bear upon the latter. And as Jesus has been tried by God, and by Satan, so has he been tried by man also. Indeed the successful issue of the two first trials named, made the third and last possible. Had Jesus not satisfied every claim of Divine justice, he would neither have understood our trials, nor have been able to undertake our redemption. But as He successfully resisted every temptation, and then voluntarily offered himself as a sacrifice for our guilty race, him "God hath set

forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins" (Rom. iii. 25). "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John ii. 2.) In all ages men have tried Him, and from his fulness derived all they have required, both for time and for eternity. Amidst all their distresses, and tribulations, and persecutions, they have relied upon Him, and, in so doing found safety, security, and peace.

Furthermore, the prophet declares that Jesus is a "*corner stone*." A corner stone unites, and binds together two walls, or portions of an edifice. So, in his one person does Jesus unite God and man, justice and mercy, divinity and humanity, Jew and Gentile, the covenant of works and the covenant of grace. Christ as our corner stone is *precious*; "a precious corner stone." He is precious to the Father, as the upholder of His justice, the exponent of his mercy, and the revealer of his love. The name, person, offices, death, resurrection, ascension, and life of Christ, are all precious in the sight of God. He is precious also to us; for he is our substitute, our mediator, our surety, our everlasting friend.

If all the foregoing be true, we can certainly endorse the latter portion of the text, and regard Jesus as "a sure foundation." Some build their hopes of salvation upon their convictions; some upon their experience of spiritual comfort; some upon their repentance; some upon their prayers; some upon their good deeds; but we build on Christ, and on him *alone*. "As a foundation bears up and supports the whole building laid upon it, so doth Christ in his name, person, righteousness, and power, support the whole weight of the church of God under all her weights of sorrows and troubles." "Other foundation can no man lay than that is laid, which is Jesus Christ." He indeed is "a stone, a tried stone, a precious corner stone, a sure foundation."

Braunston, Rugby.

WHAT SHALL I DO FOR CHRIST?

Many followers of our Saviour, more especially those who are beginners in the Divine life, are troubled, and anxious because they are able to do so little for the cause of Christ, so little in bringing those around them to join the ranks of the redeemed ones. They are longing to work for Him who died for them, and they become dispirited, because there is apparently so little that they can do. The question is asked again and again, what *can* I do? Let such, "Wait on the Lord." Ask Him for work; entreat him to fit them for work, and to give it in his own good time.

Doubtless one reason why God delays giving us who are his people work to do for him is, because there is some lesson he would have us learn, ere we should be fitted for the duties we would fain perform. Many fail in the work they would gladly do, from the want of a more vigorous life within. Let us be careful that the work of grace is progressing, grounding, and strengthening itself in our hearts; for that is, after all, the most important matter. We too much ignore our responsibility in this matter, forgetting how much the religion we profess is judged of according as it is exhibited in its professors. We forget that each one of us, by our daily life, without any effort, is either driving those around from Christ, or drawing them to him. If we grow into the likeness of Christ; if constant communion with him assure us of the fact that we are his; if the joys of his salvation fill and satisfy our hearts, our very existence will be a blessing, and must do a work for him. We should then be bearing witness to his truth. We should then be living proofs, that God *can* satisfy his people as he has promised, and that the command to "rejoice evermore," *can* be obeyed even here. Let the word of Christ dwell in us richly, in all wisdom; and out of the abundance of the heart, with all gladness will the mouth speak of joys, unspeakable to those whose lives are a fruitless chase of happiness.

The reason so little is done, comparatively, for the cause of Christ, is that so many professors are content with a low state of Christian experience. They have

enough of faith in Christ to save them, and to make them wish others were safe, but they have not enough of faith to *so* substantiate the coming joys of heaven, that their souls are gladdened even here, by the vivid, powerful, constant realisations of that blessed hereafter. And yet we are told that "Faith is the *substance* of things hoped for, the evidence of things not seen." What can this mean, if not, that even here we are privileged to enjoy through faith, though not to the same degree, the very joys of heaven? It *cannot* mean that after death those joys become substance, for then *faith* will exist no longer. The Christian who is content with a low state of piety gets none of the *joy* of religion, for the existence of religion in that form brings more of discomfort, than happiness. The Holy Spirit of God is constantly reproving the state of lukewarmness and coldness. His presence delivers the soul from the pursuit of many of the world's pleasures, and the quickened conscience again and again, utters its protest. So there is nothing in his appearance; nothing in his life to recommend the gospel he professes to believe in, as a means for obtaining happiness. No, *such* a degree of piety in the soul does not pay, and it does untold damage to the cause of our Saviour. But, let the Christian be filled with the joys of believing; let him speak out of the abundance of his own happy experience, of the glorious results to be felt even here, of union with Christ; and surely some weary votary of pleasure would be won to try the same path of happiness.

Many will argue, "We know that so it *ought* to be with us all, but who can, who does, attain to this high happiness?" We think the Bible teaches that all may, who earnestly, prayerfully, seek for it. It tells us, we are not straitened in God, that we are straitened in *ourselves*. That we are to ask and receive, that our joy may be *full*. That God is willing to do for us abundantly; above all we ask, or think. We have the command, "Rejoice evermore." We have the promise, "Your peace shall flow as a river." If we are thoroughly *furnished* unto good works, our Heavenly Father will give us *work*, *the* work too we can best perform, and we shall have abundant cause to thank him for the work and the success in it that he gives us.

JOTTINGS FROM MY NOTE BOOK.

BY T. W. MEDHURST, GLASGOW.

X.—JESUS IS WONDERFUL AND DESIRABLE.

It is said that some Turks have been known to put out their eyes when once they have seen Mohammed's tomb, lest, by looking on something inferior afterwards they might defile them. When we have once by faith seen Jesus, our prayer ever after should be, "Turn thou away mine eyes from beholding vanity." A sight of Jesus will dim the lustre of earth's goodliest object.

The more we study Jesus, the more beauties we discover in him. A silver egg was once prepared for a Saxon queen. When the silver shell was opened, a yolk of gold was seen; this also opened and revealed a beautiful bird; when the wings of the bird were pressed, its breast opened and, lo, there was found a jewelled and radiant crown; and within the crown there was concealed a diamond ring, which fitted the finger of the queen. So in Christ Jesus there are hidden, beauties within beauties, wonders within wonders. The silver overlays the gold, the gold overlays the jewels, the jewels surround the crown of his excellencies. He is glorious within, and glorious without.

"Yes! my Beloved to my sight
Shows a sweet mixture, red and white:
All human beauties, all divine,
In my Beloved meet and shine.

"White is His soul, from blemish free;
Red with the blood He shed for me;
The fairest of ten thousand fairs;
A sun amongst ten thousand stars.

"His head the finest gold excels:
There, wisdom in perfection dwells;
And glory like a crown adorns
Those temples once beset with thorns.

"His hands are fairer to behold
Than diamonds set in rings of gold;
Those heavenly hands that on the tree
Were nail'd, and torn, and bled for me.

"His eyes are majesty and love,
The eagle tempered with the dove;
No more shall trickling sorrows roll,
Thro' those dear windows of His soul.

"All over glorious is my Lord,
Must be beloved, and yet adored;
His worth, if all the nations knew,
Sure the whole earth would love Him too."

Isaac Watts, 1709.

XI.—A MISSIONARY HYMN.

Britain, convey the blessings round,
Which God has multiplied to thee;
Send to the earth's remotest bound
The precious balm of Calvary!

How shall His banished ones believe
On Him of whom they never heard?
Or how the truth of God receive
Until they hear His written Word?

How shall the gloomy veil be rent,
Till preachers point to Jesus' blood?
How shall they preach unless they're sent,
And arm'd with power by Israel's God?

Look to the fields already white!
The harvest scene will surely come,
When we shall welcome, with delight,
Full sheaves of heathen converts home.

The swarthy nations here unknown,
Shall the white robes of glory wear,
And join our songs around the throne,
To Him who lov'd and brought us there!

From an Old Magazine.

XII.—"WHAT CAN JESUS CHRIST DO FOR YOU NOW?"

A poor little African negro, only ten years of age, once went to hear a missionary preach the glad tidings of salvation through faith in the Lord Jesus Christ. Through the instrumentality of what he heard he became converted. His master, who was an enemy to God, heard of it, and forbade him ever to go again, threatening that if he disobeyed, he would have him whipped to death. The poor little fellow, in consequence of this command, was very miserable. He felt he must go again to hear the glorious gospel of the blessed God, yet knew if he did, his master would keep his word. He prayed to God for guidance and help, and having done so, felt it was his duty again to go and hear the Word preached, but to be very careful that in doing so he did not in any way interfere with his cruel master's business, and then to leave himself in God's hands, for him to do with him as he pleased. He accordingly went. On his return he was summoned into his master's presence, who after much violent and abusive language, ordered him to receive five and twenty lashes. Then in a sarcastic and blasphemous ridicule, his master said, "*What can Jesus Christ*

do for you now?" Said the poor boy, "HE ENABLES ME TO BEAR IT PATIENTLY." In an infuriated voice, the brutal master cried, "Give him twenty five lashes more." This was done. "*And what can Jesus Christ do for you now?*" again asked the unfeeling monster. The little sufferer answered, "HE ENABLES ME TO LOOK FORWARD TO A FUTURE REWARD." In a transport of rage the inhuman tyrant shouted, "Give him five and twenty lashes more." This was done, and while the hard-hearted wretch listened with savage delight to the extorted groans of the poor little boy, he once more shouted, "*What can Jesus Christ do for you now?*" The child-martyr, with a gasping effort, meekly replied, "HE HELPS ME TO PRAY FOR YOU, MASSA," and then, like Stephen of old, "he fell asleep!" (Acts vii. 60.)

If we trust in Jesus, he can and will do for us whatever he sees is best. He says to his suffering saints, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. xii. 9). He will either enable us to bear whatever trouble overtakes us, or he will deliver us from it. He never makes any mistake. He is never unkind. He will do for his people whatever is wisest and best.

Is Jesus Christ, my dear reader, your friend? He is the friend of all those who seek his face. O that you were able to say with David, "When thou saidst, Seek ye my face; my heart, said unto thee, Thy face, LORD, will I seek!" (Psalm xxvii. 8).

If you have not Jesus as your friend, you are God's enemy: for "the carnal mind is enemity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). If you are God's enemy, he will surely destroy you. Then be persuaded to "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psalm ii. 12). If you as a poor lost guilty sinner, put your whole heart's trust in Jesus, he will save you.

WORDS OF WARNING TO BAPTISTS.

THE time has now come when all Baptists, jealous for the honour of their principles, and wishful to preserve them in their primitive integrity, must be on the alert, for an enemy is "sowing tares" broadcast among our churches. Under the garb of charity, this enemy is doing violence to truths which ought to be held dear by all Baptists; and if allowed to proceed, we shall eventually lose our identity as a denomination. This enemy is, "Open" or Mixed Communion; the allowing of unbaptised persons to sit down with us at the Lord's table. In all charity to its professed friends, we regard it as an innovation unsanctioned by Scripture, and opposed to the very principles we profess.

We profess to hold that, according to Scripture teaching, baptism is from God,—is a positive duty incumbent on all professed Christians, and that Immersion, not Sprinkling, is the Scripture mode of baptism. If not, why practice them? We profess to hold, too, that faith precedes baptism, baptism admittance to the church, and admittance to the church partaking of the Lord's supper. If not, why require them?

We profess to accept the New Testament as the ground of our belief, and rule of action in the constitution and government of the church. If the New Testament, therefore, authorises a belief in the mode and time of baptism as held by us, and requires it as a condition of church-membership, how can we consistently with our principles, and the authority on which they are based, admit unbaptised persons to the Lord's table? The moment we admit them we give the lie to those principles, and acknowledge ourselves in error. Immersion cannot be right unless sprinkling be wrong; and if we believe we are right, how can we be charitably disposed to that which we believe to be wrong? Truth is truth, and error is error, with whomsoever found. We are not warranted in being either more charitable or accommodating than the word of God; and if that word prohibits, shall we allow pedo-baptists to

sit down with us? If the above are our principles, and we revere the authority on which they are based, shall we barter them in the name of charity? Shall we yield to this enemy—this unscriptural innovation? Shall we so forget ourselves as to do violence to the principles we have professed, and to ignore the Divine authority on which we ground them? Shall we thus lend a helping hand to the destruction of the fundamental doctrines which have so long identified us as a denomination? God forbid. May we have courage to hold fast the profession of our faith without wavering, to strive earnestly, steadfastly, and faithfully together for "the faith once delivered to the saints," and yield not to the "fascinating power of fashion," or to the "force of circumstances," but manifest to the world that we prefer principle to policy, duty to accommodation, and truth to error.

S. W.

THOUGHTS ON FREE COMMUNION.

Before Christ left this world he instituted two ordinances, believer's baptism and the Lord's supper,—two ordinances which Christians in all ages ought to observe, and observe them as enforced by Christ and his apostles. If we can discover clearly the mind of Christ and the apostles upon the subject, whatever our inclination may be, our duty will be plain; for we must keep the ordinances as they were delivered to us by the apostles. We find that baptism as administered by John and afterwards by Christ signalised the commencement of the new dispensation; and nothing was required to give it all the force of a perpetual obligation in that dispensation but a positive law by its Sovereign King. Did he give that law? Yes, in the words of the apostolic command,—"go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost;" "he that believeth and is baptised shall be saved." Beyond all question this is the law,—the final and unalterable law of Christ.

Again, if we examine the mode adopted by the apostles on the day of pentecost, described in the second chapter of Acts, that, 1st, the people repented, 2ndly, believed, 3rdly, they that repented and *believed* were baptised, and afterwards continued stedfastly in the apostle's doctrine and fellowship, and in *breaking of bread*, and in prayers. This seems to have been the mode adopted by the apostles upon every occasion, and these were men who were intimately acquainted with the mind of Christ. We nowhere find them saying, "see here is bread and wine, what doth hinder thee from eating and drinking?" but, "see, here is water, what doth hinder thee from been baptised?" We nowhere find them placing them out of this order. We have always *repentance* and *faith first*, and *baptism* and *the Lord's supper afterwards*. There are members in our modern churches who would subvert this order of things, and would barter the divine truth of believer's baptism for the human compromise of sprinkling. This assertion may seem strong in the eyes of our open communion brethren; but in throwing the church open are we not tacitly acknowledging that infant sprinkling is right after all, and that believer's baptism, as enforced by Christ, is a myth, and only binding on the early Christians? Is not its spirit and its tendency that of totally eclipsing the doctrine of believer's baptism, and leading to a state of things where a poor, paltry, drivelling expediency shall be the rule; and a strict *adherence* to the gospel plan the exception? What is our duty in the matter? We would give it in the language of Paul to the Thessalonians,—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Poetry.

THE LORD'S DAY.

Matt. xxviii.—Acts xx. 7.—Rev. i. 10.

Hail first day, hail of all the seven the best,
The gift of God for man's advantage given;
To grant his feeble, mortal body rest,
And raise his grov'ling thoughts from earth to heaven.

Since Christ the Saviour died and rose again,
It brings to mind the work which He hath wrought;
When on the cross He hung for guilty men,
And by His death complete salvation brought.

Death could not long the Mighty one retain,
For on the first day morn the Saviour rose;
By His own glorious power He broke death's chain,
And thus He conquer'd all our hellish foes.

Now Satan vanquish'd, sin atoned, death slain,
We this day feast in memory of His love;
So shall His people till He come again,
To take them all home to the rest above.

Aberdeen. SAMUEL GARRIOCH.

Page for the Young.

MABEL'S BABY SISTER.

"MABEL Loring, what is the name of your baby sister?" asked her little play-mate, Susy Farnham, as the two met on the street one morning.

"She is to be named Florence. Mother likes that very much, and I'm sure I do: and, Susy, you must come in to see her in a few days. She has blue eyes like mother's; and it is'nt everybody has such blue eyes as my mother. I am so glad to have a sister: I want to tend her every minute I am at home. Mother says I can help her quite often in that when Flora is older."

"Very likely: I should think you would be sorry, instead of glad, at the thought of having a sister."

"Why?" Mabel asked, astonishment pictured on her face.

"Because you have always been petted by your father and step-mother; but now the case will be different. Mrs. Loring will think so much of Florence, that she will not care anything about you; and instead of letting you have the time out of school to practice on your piano, or walk or play, she will keep you in the house to rock the cradle; or when you go out, you will have to draw a baby-carriage after you." And Susy Farnham shook her head pityingly at her young companion.

"'Tis false! She couldn't be more kind to me if I were her own child; and I couldn't love an own mother better," said Mabel indignantly.

"Very well: I'm glad you are satisfied now; perhaps you may find my words true by and by;" and the young mischief-maker went her way, leaving Mabel to go home in an uncomfortable mood. She tried to forget Susy's words; but they would come to her every time she looked at the baby. She noticed jealously in every look and act of her father and mother; and, sometimes, it *did* seem as if her father paid undue attention to the new pet: so the little girl grew so sober and quiet, that Mrs. Loring noticed the change, and was anxious to know the cause, that at last, in shame and grief, her little step-daughter related her conversation with Susy Farnham, and revealed the unhappy feelings she

had indulged in her heart ever since. And great was her relief when she was assured that she was loved just as well as ever, and that baby Flora would only share her parents affection, not absorb it all: so Mabel cast her fears to the wind, and clung more closely than ever to her step-mother.

Florence lived six months, growing more winning and beautiful every day: then an empty cradle was put out of sight, tiny garments were folded and laid away, and endearing words and unwearying attention were uncalled for; and a tiny grave in the cemetery told that an earthly home was desolated, and one more of the little "ones" was gathered to the fold of the Good Shepherd.

Not till Mabel was sisterless did she realise how dearly she loved the bright, winsome child. Now she could receive *all* the affection of her parents; but this only made her feel doubly lonely, and often as she visited the little grave, covering it with choicest flowers, she felt that she would be willing to let her sister be petted by one and all, could she be restored to her home once more.

Children, let Mabel's experience warn you not to indulge in unkind feelings, lest you regret them bitterly when too late.

BRUCE AND BRAVO.

One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone, or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge, and being blind with rage, as is often the case, the first thing they knew, over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing place. It was easy for the Newfoundlander,—he was as much at home in the water as a seal. But not so poor Bruce. He struggled and tried his best to swim, but made little headway. Old Bravo (the Newfoundlander) had reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should that noble fellow do but plunge in, seize him gently by the collar, and keeping his nose above water, tow him safely into port.

It was funny to see these dogs look at each other as soon as they shook their wet coats. Their glance said as plainly as words, "We'll never quarrel any more!" And, sure enough, they kept their resolution. I think some boys might learn a good lesson from this old Newfoundland dog.

BAD BARGAINS.

Once a Sabbath school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy: "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world loses his own soul."

I have seen a good many boys in my time who have made bad bargains. Some change the Sunday school for the street, and home for wicked company, and the Bible for bad books, and health for tobacco. They always get the worst of it. Boys, look out for these bad bargains.

Mr. Geissler's Column.

SAXONY.

My beloved Brother Parker.—I fully agree with you if you should say that it was my duty to give you and your readers a short notice of my return to Saxony before this. However, you will also believe me if I tell you that at my return, and after an absence of two months, I found so much to do, and such various things pertaining to the kingdom of God, immediately to be attended to, that my English writing

had to wait till to-day. It was as if I had to make up for the time of my stay in England, the particulars of which I will tell you shortly.

In looking back on my visit to old and beloved England, I feel that I have much cause to thank God and to praise his goodness towards me, for he has given great grace to my journey, and blessings in various respects. Truly, our experience, and I think the experience of every Christian, does continually bear witness to the statement of Scripture and prove it to be true, when it says that "the Lord God is merciful and gracious, long suffering, and abundant in goodness and truth." And increasingly we find that the God of nature, the God of history and our individual experience, and the God of the Bible are one and the same. Blessed it is to know him, more blessed to praise him, and most blessed of all to enjoy him.

At the same time I also must confess that my heart is still full of the brotherly love and kindness I have met with among all our friends whom I was privileged to visit. Indeed, by everyone and everywhere I came to I was received most kindly, and this reception and kindness have become a great, and I dare say, a continued encouragement for me to go on in the good work of the Lord. If you allow, I would use this opportunity to tender my heartiest thanks to all our friends in the North of England who so kindly received and entertained me; whilst I also desire to express my special gratitude to those ministers and churches who gave me their pulpits to plead the cause of our Saxon Mission. May God ever bless them as they need it, and may they yet with eternal joy see that their prayers and collections for the Mission in general and also the Mission in Saxony have been owned by God and blessed above asking and expectation.

Now let me briefly tell you something about my engagements and experiences hitherto. The first thing necessary when I returned was the preaching of the Word; the churches and stations here were waiting for that, for there had been not much preaching during my absence, and enjoying good health, I willingly gave myself to this work; for I considered it even as a good sign that there was a hunger in the land after God's word and a desire to hear it preached. Indeed, the preaching of God's word—which requires a great deal of reading and meditation, besides prayer—is not the only work of the missionary, yet it will ever remain his chief engagement.

But we meet not only with things cheerful, but also with things discouraging. When Moses had once been a short time away from his people he at his return found them dancing round a golden calf, and I this time found that the devil too had been busy during my absence, and though it had not come so far that the people would dance round a golden calf, yet they would dispute with each other about an insignificant marriage case. A sister had engaged with a believer of the State church, who is even a good friend to us, when the most of the members would say that they would not permit a marriage except with members of the same denomination, and asked an exclusion of that sister. The best thing I could do, after prayer over the matter, was to instruct the church, and show her that and why we exclude members if they marry unbelievers, and always advise them to marry in the same denomination, but we also allow a marriage with believers of other denominations. For the apostle says, "she is at liberty to be married to whom she will, only in the Lord." If then a person is a believer he will do such a thing in the name of God and under prayer, and if so, it is done "in the Lord" and the apostle's demand is answered. I am happy to say that the disturbing affair is now nearly over and the peace of God is felt again in our midst. But it is a pity that in our churches often so much talk is raised about every engagement and marriage that will take place. All such members, talking so much over such matters, appear to me to be too little engaged in Christ's work, to be plagued by the devil with a spirit of envy, and to dance passionately around such a hopeful pair like the Israelites around the golden calf.

Another engagement for me was to

prepare a little book of mine entitled, "The Lutheran church and the Bible, compared with each other," for the press. It has already appeared in two editions, each having above three thousand copies, and there is a continued and ever growing demand for it, so that the publisher will print a third edition. I, myself, know several cases in which the book has been blessed by God to the conversion of sinners, and still more cases where it has given to enquirers light about the State church and Christ's church, or the full truth as it is in Jesus. Might it not be good if you or some minister in England would write a similar pamphlet entitled "The Church of England and the Bible," &c.? In this book I have on the first half of each page the State church according to its constitution, doctrines, means of grace, and church service, its sayings or manners, and opposite to it the sayings of the Bible, and manner of Christ's church, for instance:—

The Lutheran church. The Lutheran church teaches baptismal regeneration, saying in its Prayer book and on the occasion of each baptism—"By this baptism the child is born again; for baptism is a graceful water of life, the bath of regeneration and the renewing of the Holy Ghost," &c.

The Bible. "*Of his own will* begot He us with the *word of truth*, &c. (James i. 18). "Blessed be the *God* and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again," &c. (1 Peter i. 3). "Being born again, not of corruptible seed, but of incorruptible, *by the word of God*," &c. (1 Peter i. 23). 1 Co. iv. 15. John i. 12, 13. Rom. x. 14-17. 1 Cor. i. 21. Acts viii. 13, 18-23.

The pamphlet contains about thirty such various articles, just showing the distinction and contradiction of Church and Bible, leaving it then to the meditation of the reader.

Several months ago I wrote an appeal to all our continental churches in behalf of Spain, asking them to give whatever they can for the purpose of sending Bibles, Testaments, and tracts into Spain, it being now open for it and greatly needing this. I was happy to see from the German "mission-paper" that this appeal has been richly responded to and a number of collections have been sent to Hamburg.

Even Spain, Austria, and Italy,—those Catholic states—enjoy now more liberty than the kingdom of Saxony, a Protestant country, and we see that State and Church Protestantism is as intolerant as Popery itself, if not worse, as it is in Saxony. Just this morning I received a long writing from the authorities and bishopric in Saxony, which had been sent to one of our brothers in Leipzig, forbidding him, and also the "pastors of the Baptist churches" the administration of the Lord's supper, saying that "the sect of the Baptists be not recognised by the Saxon State." That all such decrees are altogether null and void to us, and never obeyed I need scarcely say, for "the Saxon State and its sect of State priests are not recognised by the Baptists in Saxony as competent to allow or to forbid the administration of God's ordinances."

Next month, (D.V.), more about several conversions, &c. With heartiest salutations to all,

M. Geissler.

Halle in Saxony, Sept., 1869.

Intelligence.

ROCHDALE ORDINATION SERVICES.

Ordination services in connection with the settlement of the Rev. Alfred Pickles, of the Baptist Theological Institution, Bury, as pastor of the Baptist church worshipping in the Lyceum, Baillie-street, Rochdale, were held in that place, on Tuesday, the 17th of August. The proceedings of the day were commenced at half-past seven, by a public prayer meeting, conducted by the Rev. J. Wilkinson, of Barnoldswick. At ten o'clock a public service was held. The Rev. J. Williams, of Oldham, read the Scriptures, and

prayed. The Rev. A. Pickles then stated the circumstances of his conversion to God; his reasons for entering the ministry; and his views of Divine truth, especially in relation to the inspiration of Holy Scripture; the doctrines of the Trinity; of election; of the fall of man in Adam; the mediatorial work of Christ; the divine headship of Christ; and the work of the Holy Spirit. Mr. John Hirst stated the course of events which had induced the church to invite Mr. Pickles to the pastorate amongst them, and the views entertained by them as to the duty of Christians to support the ministry. The Rev. J. Smith, of Bacup, offered the ordination prayer. The Rev. H. Dowson, president of the college at Bury, then delivered a powerful and affectionate charge to the newly appointed pastor from 1 Tim. i. 18, 19, and solemnly set him apart to his office by the imposition of hands. At half-past two in the afternoon, another public service was held. The Rev. J. Howe, of Waterbarn, read the Scriptures, and prayed. The Rev. E. Parker, of Farsley, near Leeds, described the nature and constitution of a Christian church. The Rev. J. Bloomfield, of Bradford, gave a charge to the church from Deut. i. 38. In the evening, a public meeting was held, the chair being taken at six o'clock, by the pastor. The meeting was addressed by the Revs. J. Howe, J. Smith, A. Pitt, J. C. McCappin, (Independent), J. Bloomfield, A. H. Drysdale, (Presbyterian), L. Nuttal, Ogden, G. Williams, and J. Wilkinson. The choir performed a selection of sacred music. Refreshments at one o'clock, and tea at half-past four, were provided in the Milton Congregational school-room, kindly lent for the occasion. The engagements of the day, which were deeply interesting, and which will doubtless be long remembered by all who attended them, were brought to a close by singing the hymn commencing,

"When shall we meet again."

May the Lord send faithful pastors to all his churches, build up the waste places of Zion, and greatly glorify his name.

GOLCAR, near HUDDERSFIELD.

The Baptist cause in this village has for a considerable time been in a prosperous state. During the stay of our late pastor Rev. H. Watts, all the sittings were let and applications for more had to be refused on account of want of room. A plot of ground was purchased between four and five years since on which to build a chapel. The blessing of the Lord greatly resting on the labours of our present pastor, Rev. Thomas Bury, it was felt that the time was come when the work must be commenced, and about three years since preparations were made, and now the work is completed. The building is one of the largest village chapels within a considerable radius, it being three stories high, ninty-three feet four inches long, and sixty-one feet six inches wide, and capable of seating 1003 adults and about 200 children. In the basement story is a large meeting room sixty-one feet six inches by forty-five feet; two vestries, twenty-one by fifteen feet; another vestry for week night meetings sixty-one feet six inches by twenty-one feet, and a tea room fit up with every convenience. On the ground floor of the chapel is a very handsome and commodious minister's vestry, and two other vestries of considerable size. The place from which the minister addresses the people is a kind of platform pulpit, behind which is a beautiful and powerful organ. The land (including a considerable addition to burial ground, fencing, title deeds, &c.), cost about £350, which was paid for at or near the time of purchase. The chapel itself has cost about £4,300, and the organ £355—total upwards of £5,000.

The first day of the opening services was Monday, August 16th, when two sermons were preached by Rev. John Bloomfield, Bradford: in the afternoon from Zechariah vi. 13, "Even he shall build the temple of the Lord, and he shall bear the glory;" and in the evening from Ephesians iii. 8. On the following Sunday, August 22nd, Rev. Henry Dowson preached in the morning from Phil. iv. 7, and in the evening respecting Isaiah's vision, Isaiah vi. In the afternoon of the same day Rev. J. W. Williams, of Huddersfield, (New

Connexion) preached from Phil. iii. 12, 13, 14. On the following Wednesday, Rev. J. P. Chown, Bradford, preached in the afternoon from Judges viii. 4: "Faint, yet pursuing," and in the evening from Jer. xxxi. 34. On the Sunday after, August 29th, Rev. John Stock, L.L.D., Devonport, preached in the morning from Phil. ii. 9, and in the evening from Matt. xxvi. 69—75. In the afternoon, Mr. William Crowther, of Gomersal, preached from John viii. 51. On Monday, August 30th, the opening services were brought to a close. John Ashworth, Esq., of Rochdale, author of "Strange Tales," preached in the afternoon from James v. 16, and in the evening a public meeting was held, presided over by Josiah Berry, Esq., of Lockwood. A report containing a succinct history of the place, and a statement of the present position of affairs, was read by Mr. William Hirst, and afterwards, addresses were delivered by Rev. John Bloomfield, John Ashworth, Esq., Revs. H. D. Barton, (Wesleyan,) Linthwaite; John Stock, L.L.D., Devonport; and Jas. Parker, Salendine Nook.

An active canvass had been made amongst the friends during the week preceding this meeting, in order that the sum to raise at the last service might be small, and through the extreme liberality of the people, headed by one of the deacons, who gave a *second* subscription of £150, the balance to present to the meeting was only £208, which was realised by collection and promises amidst the loud applause of the 1600 or 1700 people present. This is exclusive of the organ account, towards which, however, £290 had been previously promised, and an organ performance by W. T. Best, Esq., of Liverpool, on Tuesday night, September 14th, resulted in a considerable reduction, so that we fairly see the end of this great work, which is the greatest triumph of voluntaryism in this district. The old chapel which is contiguous to the new structure is still a good substantial building, and is being converted into our Sunday school. "The Lord has done great things for us, whereof we are glad."

BAPTISM.

Norwich. Baptised by the Rev. C. H. Hosken, at the Gildencroft Baptist Chapel, Norwich on September 1, four; two male and two female converts. One, an old man of seventy-nine years, had been till two years since an infidel. His parents having been infidels he knew little of Christianity till he came to attend at Gildencroft. He answers the question of Nicodemus, "Can a man be born when he is old?" and "Is there anything too hard for the Lord?"

Lines by the Pastor, C. H. Hosken, on the opening of the First Baptistry, in the Ancient Gildencroft Meeting House, May 26th, 1869.

To Jordan's ancient flood
Jesus, the Son of God,
  Our pattern, came;
His baptism to crave,
To sink beneath the wave,
To find a mystic grave
  And endless fame.

Down through the liquid skies
The Dove, descending, flies
  The act t' attest;
On golden pinions sped,
Effulgent glory shed
Upon His sacred head,
  For ever blest.

As wonder fill'd each breast,
A voice from heaven confess'd
  This is my Son;
In Him I am well pleas'd,
He hath the wrath appeas'd,
Attend His just decrees,
  His will be done.

Obedient, Lord, we come,
Ourselves with Thee entomb
  To rise again;
And through this outward sign,
O may our conduct shine,
And prove our faith divine,
  In Jesu's name.

Ye willing souls draw near,
And cast away your fear,
Obey His word;
In Jesu's footsteps tread,
By His example led,
Confess your glorious Head,
Your only Lord.

And when creation burns,
And Christ our Lord returns
In power and might;
When hills and mountains flee,
May we with rapture see
The Incarnate Mystery,
Enthroned in light.

MARRIAGES.

KAY—RAMSBOTTOM.—On the 14th August, at the Baptist chapel, Pleasant Street, Haslingden, by the Rev. P. Prout, Mr. John Kay, to Miss Martha Ramsbottom, both of Haslingden.

BOOTH—TAYLOR.—On the 4th September, at the Baptist chapel, Pleasant Street, Haslingden, by the Rev. P. Prout, Mr. Joseph Booth, of Stubbinsvale, Catterton, to Miss Ellen Taylor, of Elton, near Bury.

BROWN—DUCKWORTH.—On the 18th September, at the Baptist Chapel, Pleasant Street, Haslingden, by the Rev. P. Prout, Mr. Thomas Brown, of Fall Barn, Rawtenstall, to Miss Elizabeth Duckworth, of Lord Street, Rawtenstall.

DEATHS.

At Colombo, on the 4th of May, Mrs. Kwesins, wife of Mr. J. A. Kwesins, for a quarter of a century a consistent follower of Christ, and for many years in connection with the Baptist church in Kanog, aged 59 years. Her remains were interred in the Baptist cemetery, at Cottanchina, the services being conducted by the Rev. John S. Andriesz.

MADRAS.—On Saturday, June 26th, at St. Thomas' Mount, Madras, Mr. Alexander Wilson, aged 61 years, 2 months, and 5 days. The deceased was pastor of the Strict Communion Baptist church at St. Thomas' Mount, for a long period, and having sustained a consistent and honourable profession of religion, he died, in the confident hope of endless life, through the free, full, complete, and all-sufficient atonement of Jesus. His affectionate church, and small family, deeply feel the bereavement, but yet rejoice to know, that though "absent from the body, he is present with the Lord."

RECEIVED FOR THE SAXON MISSION.

Per MR. ISAAC KENWORTHY.

	£	s.	d.
Warrington.			
S. Rigby, Esq.	2	2	0
Ziba Armitage, Esq.	0	10	0
Mr. R. Lloyd	0	10	0
Mr. Isaac Kenworthy	0	6	6
R. Murray, Esq.	0	5	0
S. Broadhurst, Esq.	0	3	6
Mr. William Silcock	0	2	6
Mr. Thomas Tunstall	0	2	6
Mrs. Sanderson	0	2	6
Mr. H. Bayley	0	2	0
Mr. R. Lloyd, junr.	0	2	0
Mr. W. Silcock, junr.	0	2	0
Mr. J. W. Glendining	0	2	0
Latchford.			
Mr. Joseph Knowles	1	0	0
Mr. J. Knowles, junr.	0	5	0
Mr. James Nayler	0	2	6
Mr. P. Percival	0	2	6
John Wright, Esq.	0	2	6
Mrs. Rowson	0	2	6
Mrs. Warburton	0	2	6
Miss Tetlow	0	2	6
Mr. J. Yarwood	0	2	0
Mr. William Bamford	0	2	0
Six Friends	0	6	0
Ouston.			
Mr. John Swinton	0	5	0
Lymm.			
Friend	0	2	0
Friend	0	2	0
Hill Cliff.			
Mr. William Bradford	0	5	0
Mr. Thomas Baxter	0	5	0
G. Crosfield, Esq.	0	5	0
Mrs. N. D. Milner	0	5	0
Mr. William Baxter	0	2	6
Mr. C. Langridge	0	2	0
Mrs. Asadill	0	1	6
Mrs. Smith	0	1	6
Mr. J. C. Jackson, (Runcorn)	0	5	0
Three Friends	0	3	0
St. Helens.			
Rev. F. J. Greening	0	2	6
Rev. A. E. Greening	0	2	6
Mr. John Billings	0	2	6
Mr. A. Speakman	0	2	0
Two Friends	0	2	0
Padgate, near Warrington.			
Mr. Thomas Bennett	0	2	6
Mr. William Bennett, junr.	0	2	6
Mr. John Bennett	0	2	6
Mr. William Bennett	0	2	6
Four Friends	0	4	0